

39 years of service to numismatics



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INSIDE N.I.

MEMBERSHIP CHAIRMAN'S REPORT

February 2004 Applications for Membership: The following persons have applied for membership. If no written objections are received by April 1, 2004, their membership will become effective on that date.

2656 Alan Ogden, 9 The Drive, Hopwood, Alvechurch, Worcestershire,
U.K. B48 7AH

2657-MT James Martin, 8182 S. High Rd., Hereford, AZ 85615
 (Ancient Greek, Roman, Chinese, early issues of many nations,
 Soviet, Chinese and other communist issues, German modern
 coins)

2658 B. J. Cambria, P.O. Box 19565, Centre Point, Vancouver, B.C. V5T
4E7, Canada
(General, Canadian Centennial (1867-1967) Medals, and FAO)

2659-MT Steven Wenke, 85 Ward Street, Tewantin, Queensland 4565, Australia
(All Australian Coins/banknotes/gold, German States, German
Commemorative 5, 10, 20 Mark coins, German Notgeld)



DONATIONS REPORT

We have received the following donations since the last report:

<u>Name</u>	<u>Donation</u>	<u>Preference of Use</u>
CARMACK, David English	\$25.00 Cash	General Operating Fund
FRALEY, Marvin L.	\$150.00 Cash	NI Publications Fund
FRALEY, Marvin L.	25 Euro Coins (NVS)	NI Reference Collection
GRACEY, David	\$100.00 Cash	NI Publications Fund
HIGEL, Thomas E.	\$50.00 Cash	NI Publications Fund
KOONTZ, L. Donald	\$10.00 Cash	General Operating Fund
ROBINSON, Gordon J.	\$150.00 Cash	NI Publications Fund
SCHOTT, Donald	\$10.00 Cash	General Operating Fund
SCHRAEDER, Ross	\$100.00 Cash	NI Publications Fund
VANDIGRIFF, John E.	\$520.00 Cash	General Operating Fund

NVS = No Value Stated by Donor.



NI MEETING & EDUCATIONAL FORUM AT 2004 ANA SHOW IN PORTLAND

The next American Numismatic Association (ANA) National Money Show will be held in Portland, Oregon from the 26th to the 28th of March 2004, at the Oregon Convention Center. The show is hosted by the Willamette Coin Club and the show chairman is Larry Gaye. If you want more information about the show, please

contact the convention staff at the ANA at convention@money.org and/or Larry Gaye at LightMan@Verizon.com.

The Numismatics International (NI) General Meeting and Educational Forum will be held on Saturday, March 27th. The room has not yet been assigned but the time will be 12 Noon and more information can be obtained in the show program when you register if the room number is not published by show time. NI will also be sharing a club table with the IBNS and NBS.

Howard A. Daniel III will be the moderator of the meeting, and the speaker will be Scott Semans. The title of his talk is "Successful Formats for Numismatic Books". Scott is a specialist in Asia, Africa and worldwide primitive pieces, and also stocks many, many references in his inventory. You can see his stock at www.coincoin.com.

Please bring one piece or set, or even a reference, to talk about in the "show and tell" portion of the meeting. You can contact Howard at Howard@SEAsianTreasury.com.



2004 ANNUAL NATIONAL NUMISMATIC CONGRESS OF THE BRITISH ASSOCIATION OF NUMISMATIC SOCIETIES

The 2004 Numismatic Congress of the British Association of Numismatic Societies (BANS) will be held at Chester College, Chester, England on April 2nd to the 4th. More information is found at www.coinclubs.freemove.co.uk/Chester/Chester.htm.

Several lectures are to be presented including in the following:

The Howard Linecar Memorial Lecture:- "The Times', Roman Style" by Peter Clayton, FRNS

"The Transition from Copper to Bronze Coinage in 1860", by Stephen Skellern, President of YNS

"Carian Dynastic Coinage", by Keith Sugden, Keeper of Numismatics, Manchester Museum.

The Linden Holmes lecture:- "Eloye Mestrelle at Elizabeth's Tower Mint", by Dr. Christopher Challis and Christopher Comber.

"Over the North Bridge and on towards Leith", by Andrew Andison.

"What is a British Colonial Coin?", by Capt. Peter Thompson.

"Ancient meols – History from the sands", by Dr. Simon Bean, NMG Merseyside.

RELICS II: SAINTS

Bob Forrest, Manchester, England, NI #2382

St. Foy (sometimes Foi; Faith in English) is not a household name for most of us today, and yet her story encapsulates much that recurs in so many medieval stories of relics (1). Little is known of her, save that she was a young girl who lived at Agen, about 60 miles north-west of Toulouse in France, in about the third century, and who was martyred for her faith by being roasted alive on a gridiron then beheaded. Her relics were long revered at Agen, and such was her reputation that bits of her were packed off to other parts of Christendom that they might share in her sanctity. One was sent to Glastonbury in England, for example, and there are a sufficient number of churches dedicated to St. Faith in England (2) to demonstrate that her fame was once much greater than it is now. The tiny bronze medal shown twice actual size in Fig. 1 shows St. Foy on the obverse, holding a palm and gridiron, both symbolic of her martyrdom. The accompanying legend reads SE. FOY P.P.N. (= St. Foy, pray for us.) The reverse shows the church/monastery where her relics – or at least, most of them – lie today (SANCT. DE S. FOY), but this is not at Agen, the place of her martyrdom, but at Conques some 90 miles to the north-east. And therein lies a story.

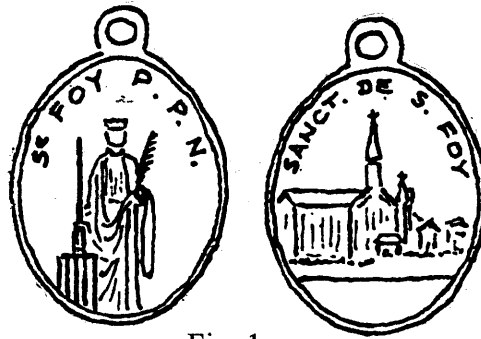


Fig. 1

Conques was on one of the great pilgrim routes from France to Santiago de Compostela in Spain. Its monastery did have some relics of its own to make it worth the pilgrims' while stopping off there (an arm of St. George, for example), but when the reputation of St. Foy's relics at Agen threatened to eclipse their own, the monks of Conques hatched a plot to steal St. Foy's remains and bring her back to their monastery. The plot was successful, which is why the sanctuary shown on the reverse of Fig. 1 is that at Conques. (Indeed, on some medals the saint is unequivocally named as "Sainte Foy de Conques".)

This brazen theft of relics for reasons of monkish pique and jealous regard for pilgrim revenues seems outlandish to us today, but the curious thing is that it wasn't considered so in those days. After all, it had precedents in the rescue of saintly relics from the lands of the Infidel, the most famous example being the rescue of the relics of St. Mark from Alexandria in Egypt and their "translation", as the respectable term for it is, to Venice. Of course, no such "good reason" existed in the case of St. Foy and it would appear that this was more a case of: if a saint allowed his or her relics to be stolen, and continued to work miracles after the "translation", then the said saint clearly approved of the move. And if that argument didn't hold sway, well, the

“translation” was, arguably, done for the greater glorification of God, so.... But whatever the justification, it went on all over Europe (3a), one of the strangest cases being the 12th century ‘acquisition’ by St. Hugh of Lincoln of part of a finger of St. Mary Magdalene from the abbey of Fécamp in Normandy. When St. Hugh was shown the bandaged arm of the saint by the proud monks there, he promptly bit off part of a finger to take away with him. The monks were horrified, but St. Hugh’s ‘excuse’, which well demonstrates the theological state of play in respect of such things, seems to have calmed them down: in effect, he argued that if he was worthy enough to eat the body of Christ during mass, he was surely worthy enough to bite off the finger of a saint. Whether the monks were totally convinced by this bit of theological fancy-footwork is unrecorded, but they were certainly convinced enough for the bit of finger to go back with St. Hugh to Lincoln (3b).

But it is not just the theft/translation of her relics that St. Foy has in common with many other saints, for she also has in common the shipping off of bits of her to other places. Europe is littered with bits of saints – the aforementioned arm of St. George at Conques being an example.



Fig. 2

The bones of St. Ursula and her 11,000 Virgins (4) are, by their sheer numerical abundance, widely distributed, and I was delighted – if not unduly surprised – to find some of them proudly displayed in a glass case in the church of St. Severin in Paris (Fig. 2). One of the strangest bits of saint – aside, perhaps, from a tooth of St. Lawrence at Pairis in Alsace (5) – is the index finger which the Doubting Thomas is supposed to have poked into Christ’s wounds in John 20.27. This finger is said to be preserved in the church of Santa Croce in Gerusalemme at Rome (6). Then, of course, there is the head of John the Baptist, though it is here that, as with the relics of the Holy Family discussed in Part I of this essay, the problem of the embarrassing multiplicity of relics begins. Put simply, about a dozen places in Europe claim to possess his head (7). The problem of multiplicity is shared by St. Sebastian, of whom Europe possesses 4 bodies, 2 heads, 4 arms and a multitude of arrows with which he is supposed to have been slain (8).

Multiplicity is more of a problem with the relics of more famous saints dating back to apostolic times, or to the period of the very early Christian martyrs, than it is with saints of more recent vintage. ("Provenance" is the key word here, of course!) St. Teresa of Avila, for example, has not multiplied in her parts, despite losing various bits over the four centuries since her death (9): one of her feet is in Rome, for example, and it is said that General Franco died clutching a hand of hers. Her heart, meanwhile – supposedly still showing the wound of its transfixion by an angelic dart – is on display at the convent of Alba de Tormes near Salamanca (10). As James Bentley notes in his delightful book cited in note 1:

"In the fourth century the Cappadocian father St. Gregory of Nazianzus declared that even a drop of blood from a saint or martyr was quite as efficacious a relic as the whole corpse. A finger was as good as a foot." (p.51)

But let's get back to medals – medals associated with bits of saints. Fame is apparently not a key ingredient in the miracle-working efficacy of a saintly relic, for as some readers may recall, the arm of St. Etton, "the patron saint of obscurity", at Bienvillers, near Arras, in France, seems to have worked as well as many a more famous relic (11).

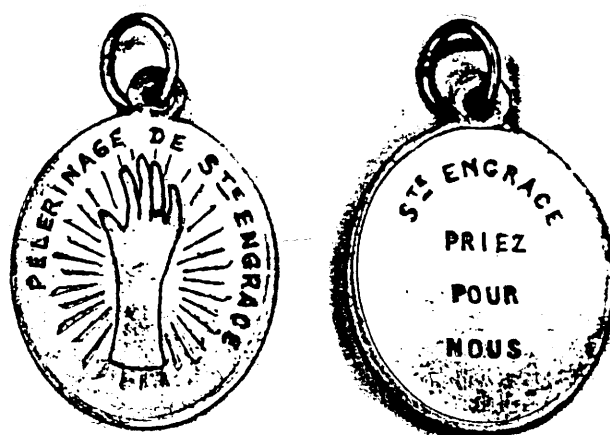


Fig. 3

Another saintly bit is depicted on the white metal medal shown 1½ times actual size in Fig. 3. This medal, which probably dates from about 1900, almost tells its own story despite the fact that both the saint and the place to which it relates are obscure to say the least. The obverse shows a right hand, wearing a ring and radiating light, with the legend PELERINAGE DE STE. ENGRACE (= Pilgrimage of St. Engrace.) The reverse bears only the legend STE ENGRACE PRIEZ POUR NOUS (= St. Engrace, pray for us.) The story suggested by the medal is that the hand of the saint rests in a church/town named after her. But who is this saint, where is the place, and what exactly is the story behind her hand ?

The village of Sainte Engrâce is to be found in south-west France, close to the Pyrenean border with Spain. The saint after whom the village and its church are named is variously known in English as Engracia, Engratia or Encratia, and she was a young girl martyred for her faith in Zaragoza in Spain in the early 4th century, in which town she was buried (12). In about the 10th century some thieves broke into her

tomb and cut off one of her hands for the rings on it. The robbers were pursued across the Pyrenees into France and abandoned their relic at the place where the church and village of Sainte Engrâce were subsequently built (13).

A much more famous bit of saint is the tongue of St. Anthony of Padua preserved, fittingly enough, at the basilica dedicated to him in Padua (14a). Why his tongue? Well, when St. Anthony's tomb was opened up in 1263, some 32 years after his death, it was found that his body had decomposed but that his tongue was still intact (15). Whether it is simple coincidence or symbolic divine providence is a matter of opinion, but it was his tongue – his preaching ability – which brought him to fame within the Franciscan Order (14b).

The bimetallic English medal shown actual size in Fig. 4 (the interior of the dotted oval is silvery alloy; the rest is bronze), and which is probably of later 19th century date, shows on the obverse St. Anthony, depicted, as he so often is, holding a lily (symbolic of purity) and the Infant Jesus. The accompanying legend reads St. ANTHONY OF PADUA PRAY FOR US. The reverse of the medal shows the elaborate reliquary which contains his tongue, with explanatory legend RELIQUARY OF ST. ANTHONY'S TONGUE AT PADUA.



Fig. 4

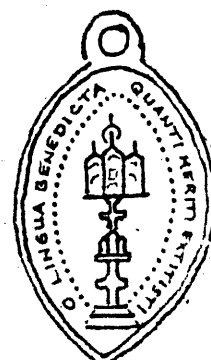


Fig. 5

Another later 19th century bronze medal relating to this same relic is shown 1½ times actual size in Fig. 5. This one depicts the saint in an unusual full-length standing pose, minus the Infant Jesus, but holding a book (?) and lily. The reverse shows the reliquary again, with the legend O LINGUA BENEDICTA QUANTI MERITI EXTITISTI (= O blessed tongue, what great benefits you have bestowed). This, of course, refers to the many miracle cures which the relic is supposed to have performed. The obverse legend, though, is more puzzling: O SANCTE ANTONI IN NOVA SIGNA IMMUTA MIRABILIA which means something like, "O St. Anthony, change (your) miracles into new signs." The significance of this is obscure, and I'm afraid I have no idea what it refers to.

This brings us to a type of religious medal which occasionally surfaces from the depths of the junk box: the medallic secondary reliquary. The one shown 1½ times actual size in Fig. 6, which is in white metal, is actually a better than average example of the type, originating almost certainly from Padua itself, but which turned up in Belgium and was sent to me by my good friend André van Roy. Its obverse shows St. Anthony of Padua and the Infant Jesus much as on the obverse of Fig. 4, but with no legend. On the reverse, the inner circle is actually the outline of a glass/plastic

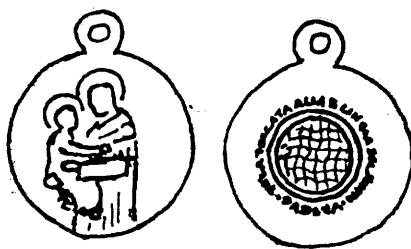


Fig. 6

bubble containing a fragment of pinkish cloth around which is written, in Italian, TELA TOCCATA ALLA S. LINGUA DEL SANTO / PADOVA (= Cloth which has touched the holy tongue of the saint / Padua.) I would guess that this reliquary dates from the first half of the 20th century.

Cloth which has touched some sacred relic is generally believed to have absorbed some of its power. Such a cloth thus becomes a secondary relic which can be cut up and sold to / distributed amongst the devoted pilgrims to the shrine of the said primary relic with which it has been in contact. Readers of a sceptical disposition should perhaps ponder the analogy put forward by E. Cobham Brewer (he of *The Dictionary of Phrase and Fable* fame) that this is no more suspicious than a (primary) magnet being used to create other (secondary) magnets by rubbing it against bits of iron: "As a magnet can make a magnet, so a relic can make a relic." (16).

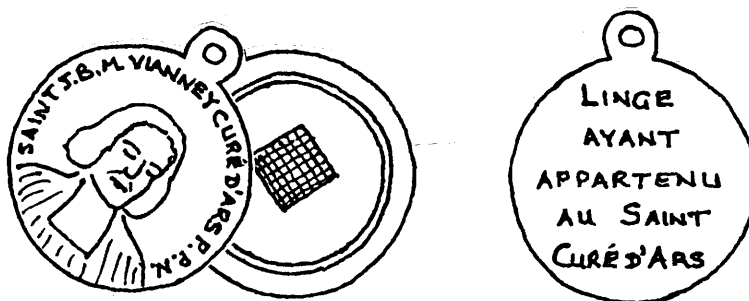


Fig. 7

A more elaborate secondary reliquary of this type is shown 1½ times actual size in Fig. 7. This relates to St. John Vianney (1786-1859), the Curé of Ars, patron saint of parish priests and French champion of St. Philomena (17). It is a locket the outer obverse of which shows the bust of the saint with the legend SAINT J.B.M. VIANNEY CURÉ D'ARS P.P.N. (= St. Jean Baptiste Marie Vianney, Curé of Ars, pray for us.) The outer reverse reads LINGE AYANT APPARTENU AU SAINT CURÉ D'ARS (= Linen having belonged to the holy Curé of Ars.) A small square of the said linen, dark green in colour, is contained inside the locket, as shown. This reliquary must post-date the 1925 canonization of the saint.

Incidentally, St. John Vianney is one of those saints whose body, like that of St. Teresa of Avila, remained incorrupt after death – as per the title of the book by Mrs Cruz cited in note 9. His body is enshrined in a glass-fronted reliquary above the main altar in the basilica at Ars (18a). The same is true of the subject of our next reliquary – pictured 1½ times actual size in Fig. 8 – St. Rita of Cascia (1381-1457), best known as the patron saint of desperate causes. The reliquary, in white metal, is

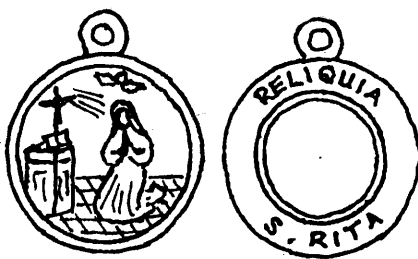


Fig. 8

not a locket type, like Fig. 7, but a plain medallion type like Fig. 6. Its obverse shows St. Rita kneeling before a crucifix from which light streams towards her head. A cherub hovers above the scene. This apparently relates to the occasion on which St. Rita prayed to God to be allowed to share in Christ's sufferings, and she was rewarded, if that is the right word, with a thorn wound in her forehead, in imitation of those inflicted on Christ by the Crown of Thorns. Rita's wound festered, however, and emitted such an offensive odour that the last fifteen years of her life were spent in reverential seclusion in her convent. It seems odd that a saint who sported a festering wound should end up incorruptible in death, but there it is: incorruptible she turned out to be. Today she is displayed in a glass case in her basilica at Cascia, and it is said that from time to time she changes her position, occasionally even opening and closing her eyes (18b). Alas, even incorruptible saints need occasional renovation, for as Mrs Cruz notes:

"St. Rita's body, as viewed by countless pilgrims, appears only slightly discoloured and is perfect in all its members, except for one eyebrow, which moved in its position about the year 1650, and a right cheek bone, which became dislodged. These were repaired with wax and string as the two medical examinations of 1743 and 1892 indicate."(p.132)

Alas, St. Rita's reliquaries are not immune to the ravages of time either: the fragment of cloth which I presume its reverse bubble once contained has at some stage fallen out and become lost. Since Rita is dubbed "saint" on the reverse of the reliquary, it must post-date her 1900 canonization.



Fig. 9

But it is not just bits of cloth that can be 'energised' by contact with the relics of a saint. Medals themselves can be 'energised' by such contact, an excellent example being the bronze medal of St. Rolande shown actual size in Fig. 9. As I have given an account of this rather obscure saint and her medal elsewhere (19) I will say no more about it here beyond giving again the translation of the lower part of its reverse legend: "Blessed medal which has touched the saintly body resting in the church of Gerpinnes."



Fig. 10

But it is not even necessary for a medal to touch the actual bodily remains of a saint for it to be so 'energised', for a medal can become what might be called a tertiary relic by being brought into contact with a secondary relic. Let me explain. The white metal medal of St. Teresa of Lisieux shown 1½ times actual size in Fig. 10 is a case in point. On the obverse the saint appears holding a cross garlanded with roses in her left hand, and dropping further roses from her right (20). The accompanying legend reads *JE VEUX PLANTER LA CROIX SUR TOUS LES RIVAGES* (= I want to plant the Cross on all shores), a reference to the saint's missionary ambitions/ideals, for as she wrote in her autobiography, addressing her "Dear Jesus":

"I feel the call of an Apostle. I'd like to travel all over the world, making your name known and planting your cross on heathen soil; only I shouldn't be content with one particular mission. I should want to be preaching the gospel on all five continents and in the most distant islands all at once."(21)

The reverse of the medal shows the bust of the saint with the legend *SAINTE THERESE DE L'ENFANT JESUS* (= St. Teresa of the Child Jesus), this being her adopted religious name. The medal is attached to a card at the centre of a red St. Andrew's cross, between the arms of which appear the words "*J'aiderai / les Prêtres / les Missionnaires / toute l'Eglise*" (= I will help the Priests, the Missionaries, the whole Church). Medal and card are contained in a transparent paper envelope which bears the words, "*Médaille ayant touché au crucifix de Sainte Therese de l'Enfant Jésus*" (= Medal having touched the crucifix of St. Teresa of the Child Jesus.) This medal has been 'energised', then, simply by touching the crucifix of the saint, let alone her bodily remains!

Notes.

1. For her life, see, for example, H. Thurston & D. Attwater's edition of *Butler's Lives of the Saints* (1956), vol.4, p.45. For her relics, see James Bentley, *Restless Bones* (1985), p.104 & p.113; also David Sox, *Relics and Shrines* (1985), p.38-40, p.42-4 & p.183-4.
2. Frances Arnold-Forster, *Studies in Church Dedications, or England's Patron Saints* (1899), vol.1, p.145-7 & vol.3, p.361, lists 24 of them, of which 21 are pre-reformation. The other 3, oddly, date from the second half of the 19th century.
3. a) Sox ch.3 is good on this, but see also Jonathan Sumption, *Pilgrimage: an Image of Mediaeval Religion* (1975), p.31-5; b) Sox p.44-5; Sumption p.35.

4. See "St. Ursula and the 11,000 Virgins" in *NI Bulletin*, August 1999, p.185-188.
5. Sox p.54.
6. Anneli Rufus, *Magnificent Corpses* (1999), p.104. The subtitle of this book will perhaps tempt some readers into seeking it out: "Searching through Europe for St. Peter's Head, St. Chiara's Heart, St. Stephen's Hand and other saints' relics."
7. *A Treatise on Relics by John Calvin*, translated by Count Krosinski (1854), p.257 (footnote). For those with an interest in pursuing the origins of the apocryphal story by which a duplicate skull was explained away as "the skull of John as a young man" (Sox p.46), see the footnote of Krosinski's on his p.256 (quoted in Bentley p.170-1.)
8. Calvin (Krosinski) p.271. Medals of St. Sebastian are not common, but for one see *NI Bulletin*, June 1999, p.128.
9. One of the best readily available accounts of the relics of St. Teresa of Avila is to be found in Joan Carroll Cruz, *The Incorruptibles* (1977), p.186-190. This odd book is, as its title suggests, devoted to saints whose bodies remained incorrupt after their deaths, St. Teresa of Avila being one such. It amuses me that in the west incorruptibility of a saint's body is regarded as a sign of sanctity, whereas in eastern Europe the incorruptibility of a corpse is (or has been) regarded as a sign of excommunication or, worse, of vampirism! See, for example, Montague Summers, *The Vampire in Europe* (1929; reprinted 1996), p.224-5. There is certainly a contradiction in the western belief somewhere, for few saints were more holy than St. Anthony of Padua, and yet, as we shall see later, all but his tongue decayed in accordance with the "dust to dust" adage.
10. For a medal of the convent, and another illustrative of the piercing of her heart by the angel, see "Indeed a Noble Company" in *NI Bulletin*, March 2003, p.95-96 (Figs. 2 & 3 respectively.)
11. See "St. Etton de Bienvillers" in *NI Bulletin*, September 1999, p.218.
12. See "A Medal of Zaragoza" in *NI Bulletin*, February, 2003 (P.70-071
13. This is from a personal letter from J. Arhex of the church of Sainte Engrâce, to whom my thanks are due.
14. Rufus: a) p.54; b) p.56-7.
15. Sox p.122-3.
16. E. Cobham Brewer, *A Dictionary of Miracles* (1884 ed.), p.xxii (Inferences Deducible.)
17. On St. John Vianney and St. Philomena, see the forthcoming Part III of this essay.
18. Cruz: a) p.272-5 (with photos); b) p.130-4 (with photo).
19. "A Medal of St. Rolande" in *NI Bulletin*, May 1999, p.123.
20. On the saint and her medals generally, see "St. Teresa of Lisieux" in *NI Bulletin*, October 2000, p.277-282. For the special significance of roses, see in particular p.280-1.
21. I have here used Ronald Knox's translation of her autobiography (*L'Histoire d'une Âme*), published under the title *Autobiography of a Saint: St. Thérèse of Lisieux*, Fount Books edition of 1977, p.184.

NOTHING OF INTEREST IN CANADIAN POCKET CHANGE?

Ron Herneshen, Plumas, Manitoba, Canada, NI #2243

In this article, I am referring to recent circulating coins of Canada. This would include commemorative coins that circulated. Unfortunately, the recent Krause world coin catalog does not clearly distinguish between legitimate circulating commemoratives and N.C.L.T. If you don't think there's a difference, try spending (or even depositing) one of these "coins".

Some say there's nothing interesting in pocket change in Canada. That perhaps may have been true from 1960-1990, where six different circulating coins a year were the norm. In those thirty years, there were only five exceptions, and one of those requires magnification to see. Then, although 1991 officially had six coins, the 25¢ was a very low "token" production.

Since 1992 (the last decade), there have only been two "normal" years (out of 12): 1993 with 6 coins and 1996 with 7, the 1st year of the \$2. (However, with magnification you could call it 8 for 1996.) There have been highs of 18 (19) and lows of 5.

In general, I counted varieties that were identifiable with the naked eye and reasonably readily available. Otherwise, they are included in the secondary total. The total including varieties is generally as per the Charlton Canadian catalogue.

For non-Canadian readers, perhaps it should be mentioned that the 50¢ production has been typically low, and very low since 1986. Similarly, the \$1 production has been low to 1986, then quite high. Traditionally, these two denominations have been a secondary coinage, hardly circulating at all. Now, there is a heavily circulating \$1 (since 1987) and \$2 (since 1996).

Summary

<u>Year</u>	<u>Regular issues</u>	<u>Commemorative issues</u>	<u>Normal total</u>	<u>Total incl. varieties</u>
1960	6		6	
1961	6		6	
1962	6		6	
1963	6		6	
1964	5	1	6	7
1965	(6) 10		(6) 10	15
1966	6		6	7
1967	0	6	6	9
1968	(8) 9		9	11
1969	6		6	7
1970	5	1	6	
1971	5	1	6	
1972	6		6	
1973	4	2	6	7
1974	5	1	6	
1975	6		6	
1976	6		6	

<u>Year</u>	<u>Regular issues</u>	<u>Commemorative issues</u>	<u>Normal total</u>	<u>Total</u> <u>incl. Varieties</u>
1977	6		6	7
1978	7		7	8
1979	6		6	
1980	6		6	7
1981	6		6	
1982	6	1	7	8
1983	6		6	
1984	6	1	7	
1985	6		6	7
1986	6		6	
1987	6		6	
1988	6		6	
1989	6		6	
1990	6		6	
1991	6		6	
1992	0	18	18	19
1993	6		6	
1994	6	1	7	
1995	6	1	7	
1996	7		7	8
1997	5		5	
1998	5		5	
1999	4	13	17	18
2000	5	13	18	
2001	8	1	9	
2002	0	10?	10?	
2003	6	6 "C"	12	

"C" for 2003 means an unmarked, but officially announced, commemorative type, which will likely become the first year of a regular type series. This would be similar to the U.S. Lincoln 1¢ of 1909.

The Details

<u>Year</u>	<u>1¢</u>	<u>5¢</u>	<u>10¢</u>	<u>25¢</u>	<u>50¢</u>	<u>\$1</u>	<u>\$2</u>
1960	*	*	*	*	*	*	
1961	*	*	*	*	*	*	
1962	*	*	*	*	*	*	
1963	*	*	*	*	*	*	
1964	*	*	*	*	*	comm.	
(XWL)							
1965	b5/sb b5/lb (p5/sb) (p5/lb)	sm. beads (lg. beads)	*	*	*	4 nor. var. 1 scarce 1 rare	
1966	*	*	*	*	*	LB (SB)	

<u>Year</u>	<u>1¢</u>	<u>5¢</u>	<u>10¢</u>	<u>25¢</u>	<u>50¢</u>	<u>\$1</u>	<u>\$2</u>
1967	comm.	comm.	comm. (2 alloys)	comm. (2 alloys)	comm.	comm.M.A. (C.A.)	
1968	*	*	silver Ni-FBEG Ni-VBEG	silver nickel	*	island (sm. isl.) (no isl.)	
1969	*	*	sm. date (lg. date)	*	*	*	
1970	*	*	*	*	*	comm.	
1971	*	*	*	*	*	comm.	
1972	*	*	*	*	*	*	
1973	*	*	*	comm.S.B. (com.L.B.)	*	comm.	
1974	*	*	*	*	*	comm.	
1975	*	*	*	*	*	*	
1976	*	*	*	*	*	*	
1977	*	high 7 (low 7)	*	*	*	*	
1978	*	*	*	far Can. near Can.	sq.jew (rd.jew)	*	
1979	*	*	*	*	*	*	
1980	*	*	bold type (fine type)	*	*	*	
1981	*	*	*	*	*	*	
1982	*	*	*	*	L.B. (S.B.)	voy. comm.	
1983	*	*	*	*	*	*	
1984	*	*	*	*	*	voy. comm..	
1985	blt.5 (ptd.5)	*	*	*	*	*	
1986	*	*	*	*	*	*	
1987	*	*	*	*	*	*	
1988	*	*	*	*	*	*	
1989	*	*	*	*	*	*	
1990	*	*	*	*	*	*	
1991	*	*	*	*	*	*	
1992	DD com	DD com	DD com	12 pr./ter NB: M or C	DD com	loon DDC Parl.	
1993	*	*	*	*	*	*	
1994	*	*	*	*	*	loon War Mem.	
1995	*	*	*	*	*	loon Peacek.	
1996	*	near 6 far 6	*	*	*	*	*
1997	*	*	*	X	*	X	*
1998	*	*	*	X	*	X	*

<u>Year</u>	<u>1¢</u>	<u>5¢</u>	<u>10¢</u>	<u>25¢</u>	<u>50¢</u>	<u>\$1</u>	<u>\$2</u>
1999	*	*	*	12 mo. Jan:BT/FT	*	x	Nunavut
2000	*	no P-CN P – PS	*	12 traits	*	x	Knowledge
2001	*	no P-CN P - PS	schooner I Y. V.	no P – ni P – PS	*	x	*
2002	DDC-no DDC – P	DD com	DD com	car. DDC map. Leaf	old DDC young head	DD com	DD com.
2003	old-no P old-P new-P	old new	old new	old new	x x	x new	old new

NUMISMATIC DEFINITIONS

Exonumia: is that area of numismatics which deals with primitive media of exchange; substitutes for money like hard times tokens and scrip but no gold; special purpose tokens and scrip like transportation, vending amusement, parking tokens and canteen chits; patterns, essays, trial pieces, experimental pieces and pieforts; pieces de plaisir, mint sports and off metal pieces; jetons and counters; medals, medallions and medalets; orders and decorations; coin weights; coin scales; and charms, amulets and temple pieces.

Mesonumia: is that area of numismatics which deals with all coins and paper money which could have circulated as money, but did not, due to their being used as backing for currency, or for any other reason which kept it from general circulation. This includes proofs, specimen and presentation pieces and sets of general circulating coinage or paper money, commemorative issues of coinage or paper money to raise money and not otherwise meant for circulation, bullion coinage, and mules and hybrid coins.

Numia: is that area of numismatics which deals exclusively with circulating medium of exchange; specifically, all coins and paper money which is or was used in general circulation for everyday commerce. This includes regular general coinage, regular issues of paper money, commemoratives put into general circulation, tokens and scrip in general circulation before government issues, obsidional and siege pieces, only those restrikes which are put into general circulation, and limited general issue for special purposes like military payment certificates.

Pseudonumia: is that area of numismatics which deals with those items which were produced to exploit numismatists and collectors. This includes counterfeits, spurious pieces and forgeries; Beckers, paduans and jewelry; fantasy pieces and pieces de fantasies; restrikes, abschlag and refreppe; and electrotypes and replicas.

(Source: The Society for International Numismatics, 1974.)

Submitted by Howard A Daniel III

CENTRAL AFRICAN STATES

All about this Economic and Monetary Community

Paul Baker, NI #2615

The current coins of the Central African States are those issued by the Bank of Central African States (Banque des Etats de l'Afrique Centrale) (BEAC) and circulated in the member countries of the Central African Economic and Monetary Community (CEMAC). The BEAC is the bank of this monetary union. The members are Cameroon, Central African Republic, Chad, Republic of the Congo, Gabon and since 1st January 1985 Equatorial Guinea. These six nations have all at some time had their own coins, but for a number of years now, the only coins issued in these countries for circulation have been those of the Central African States. Member countries of CEMAC only ever use coins that are denominated in CFA Francs, the CFA Franc Central to be more precise. The CFA Franc Central and the CFA Franc West (the Franc of the denomination of the West African States' coins) are both backed by the French Treasury and fixed to the French Franc at a rate of 100 CFA Francs = 1 French Franc, with therefore, a fixed rate 665.957 CFA Francs to 1 Euro. The CFA Franc Central and the CFA Franc West are equal in value to the French Franc, but the coins and paper money of these two varieties of the CFA Franc are only legal tender in their respective regions.

During the lifetime of the CFA Franc, the Central Africa Economic and Monetary Community (CEMAC) has slowly developed into the important organisation it is today. In 1910 the four French colonies of Middle Congo, Chad, Ubangi-Shari and Gabon were grouped together to form French Equatorial Africa. This grouping became the Equatorial African States in 1958, with members all republics within the French Community. All members attained full independence from France in 1960 and were now called Congo, Chad, Central African Republic and Gabon. The "phased" joining of Cameroon to this group of nations culminated, in discussion in 1972/73, where these five nations brought about the Bank of Central African States (BEAC), the bank of the newly formed alliance called the Central Africa Economic and Monetary Community (CEMAC). The Central African States came into being in 1974. This is the situation as it remains to this day except of course for Equatorial Guinea having become the sixth member of CEMAC in 1985.

A few things about the Central African States coins.....

The 100 Franc coins issued by the member states of CEMAC in 1975 were the first to include the full French title "Banque des Etats de l'Afrique Centrale". The previous 100 Franc coins for four of these five nations were dated 1972 and therefore without this title, however the 1974 dated 100 Franc coins of the Central African Republic were still without this title of the BEAC even though the name change was made at around this time. The 1974 date is the scarcest of the C.A.R. 100 Franc coins (going by catalogue values).

The 50 Franc coins 1976 to 1991 and 500 Francs coins 1976 to 1984 each have a country code letter on them. This code was A – Chad, B – Central African Republic, C - Congo, D - Gabon, E – Cameroon. The code letter represented the country that the coins were first issued to for circulation. There were no pieces of this type marked as being initially for Equatorial Guinea, that country had a full series of coins with its full name shown soon after it joined the Central African States.



The Central African States 50 Francs.



Close-ups of the letters "A", "B", "C", "D" and "E" as they appear on the 50 Francs coins.



The Central African States 500 Francs



Close-ups of the letters "A", "B", "C", "D" and "E" as they appear on the 500 Francs coins.

The coding of these particular Central African States coins was all in the hope that movements of coins around these different states could be monitored. The first Nickel coins after 1991 (the last year of any coding) were issued in 1996 and were of denominations 50 Francs and 100 Francs (a new denomination). The studying of coin movements had assumably become impractical or of little use. A further date, 1998, of the 100 Franc coin is also known.



The Central African States 500 Francs of 1998 – a new type.

In August 2001 a 1998 dated 500 Francs coin appeared in the eBay auctions of a seller based in the People's Republic of China. This new type is in the style of the 500 Francs types issued in the names of Cameroon, Central African Republic, Chad, Congo (Peoples' Republic) and Gabon. The new type differs to the 5 types from around 1985 in that "BANQUE DU ETATS D'AFRIQUE CENTRALE" appears on the obverse where the other types had "REPUBLIQUE DU CAMEROUN", "REPUBLIC OF CAMEROON", "REPUBLIC CENTRAFRICAINE", "REPUBLIQUE DU TCHAD", "REPUBLIC POPULAIRE DU CONGO" and "REPUBLIQUE GABONAISE" respectively. It would seem that the 1998 coin does not get much use.

A 'RELIQUARY' MEDAL OF SANTIAGO

Bob Forrest, Manchester, England, NI #2382

In "Relics II" (pp.29-36) I described a number of "reliquary medals" – medals which bear the image of a saint on the obverse and which have on the reverse a glass/plastic bubble containing some secondary relic connected with the saint – often a tiny piece of cloth which has been held in contact with his/her mortal remains.



The white metal medal shown here 1½ times actual size is of a related type. The obverse shows the image of the Apostle St. James the Greater (SANTIAGO APOSTOL). The reverse bubble contains, not something which has been in contact with the body of the saint, but some scrapings from the Holy Door of his great cathedral at Santiago de Compostela in Spain (PARTICULA DE LA PUERTA SANTA). The Holy Door is one of the seven minor doors of the cathedral which is only opened in Holy Years – that is, years when the saint's feast-day (July 25th) falls on a Sunday. (For the saint, his cathedral and his Holy or Jubilee Years, see "To be a Pilgrim: II" in *NI Bulletin*, May 2000, p.145-9.)

MANILLA: MONEY OF THE SLAVE TRADE

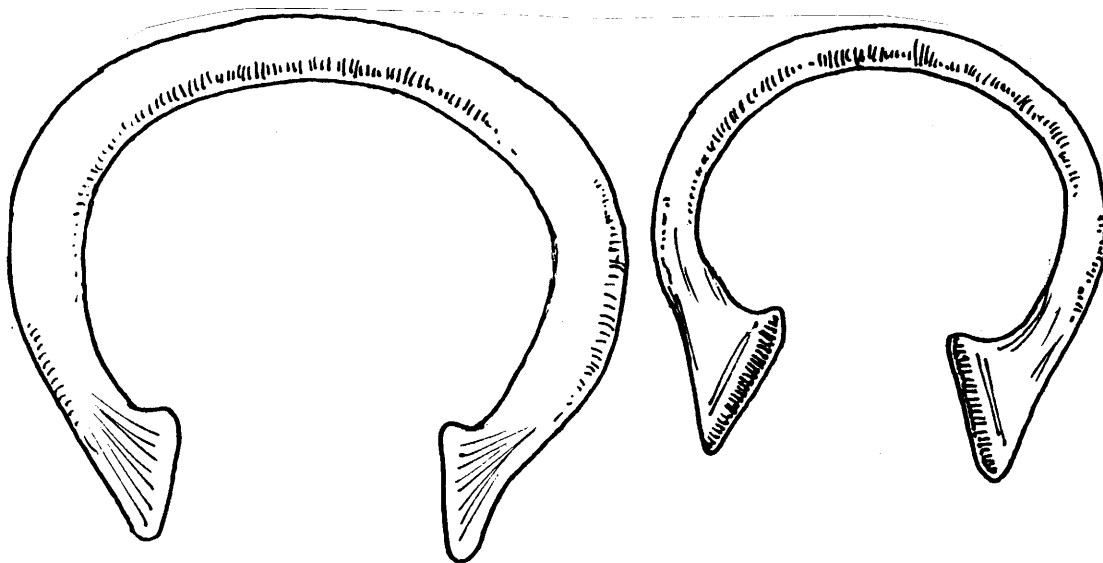
Scott Semans, NI #LM102

The early Portuguese explorers of the 1470's observed that copper bracelets and legbands were the principal money all along the west African coast. They were usually worn by women to display their husband's wealth. Copper was the "red gold" of Africa and had been both mined there and traded across the Sahara by Italian and Arab merchants. The Portuguese crown contracted with manufacturers in Antwerp and elsewhere to produce crescent rings with flared ends of wearable size which they called "manilla", after the Latin *manus* (hand) or from *monilia*, plural of *monile* (necklace). Although Gold was the primary and abiding merchandise sought by the Portuguese, by the early 16th century they were participating in the slave trade for bearers to carry manillas to Africa's interior, and gradually Manillas became the principal money of this trade. The Portuguese were soon shouldered aside by the British, French, and Dutch, all of whom had labor-intensive plantations in the West Indies, and later by the Americans whose southern states were tied to a cotton economy. A typical voyage took manilas and utilitarian brass objects such as pans and basins, to West Africa, then slaves to America, and cotton back to the mills of Europe.

By the 1780's traders had discovered a growing preference among African slavers for brass over copper, and manillas of varying size with subtle differences in thickness and end-flare were being made principally in Birmingham, a major brass-working center, though the French probably cast theirs in Nantes. The Africans had names for each particular variety of manilla, valued them differently, and were notoriously particular about the types they would accept. The price of slave, expressed in manillas, varied considerably according to time, place, and the specific type of manilla offered. Internally, manillas were the first true general-purpose currency known in west Africa, being used for ordinary market purchases, bride price, payment of fines, compensation of diviners, and for the needs of the next world, as burial money. Cowrie shells, imported from Melanesia and valued at a small fraction of a manilla, were used for small purchases. In regions outside coastal west Africa and the Niger river a variety of other currencies, such as bracelets of more complex native design, iron units often derived from tools, copper rods, themselves often bent into bracelets, and the well-known Handa (Katanga cross) all served as special-purpose monies.

As the slave trade wound down in the 19th century so did manilla production, which was already becoming unprofitable. By the 1890's their use in the export economy centered around the palm-oil trade. Although manillas were legal tender, they floated against British and French West African currencies, and the palm-oil trading companies manipulated their value to advantage during the market season. Probably for this reason the British undertook a major recall dubbed "operation manilla" in 1948 to replace them with British West African currency at a rate of 3 Pence for the commonest type. The campaign was largely successful and over 32 million pieces were bought up and resold as scrap. The manilla, a lingering reminder of the slave trade, ceased to be legal tender in British West Africa on April 1, 1949.

Today there are dozens of manilla varieties to be found in collections, to say nothing of the many distinctive types of bracelet-money of African manufacture. The Portuguese manillas, called Mkpore in Nigeria, were made in Antwerp and possibly other places, and are $\pm 240\text{m}$ long, $\pm 13\text{m}$ gauge, weighing 600g in 1529, though by 1548 the dimensions and weight were reduced to $\pm 250\text{-}280\text{g}$. Finding that in many places brass, which is cheaper and easier to cast, was preferred to copper, the Portuguese introduced smaller, yellow manillas made of copper and lead with traces of zinc and other metals. Among the Africans, the red-copper Mkpore was “promoted” from everyday use to a standard of wealth and burial money, and is scarce today. As the Dutch came to dominate the Africa trade, they likely switched manufacture from Antwerp to Amsterdam, continuing the “brass” manillas, though we have no way to identify Dutch manillas today. Indeed, while trader and traveler accounts are both plentiful and specific as to names and relative values, no drawings or detailed descriptions have survived which could link these accounts to specific manilla types found today. We have only a confusing and incomplete chart by Johansson (citing no sources) showing nine named pieces. Distinguishing factors are thickness and the diameter and degree of flare to the ends, and possibly breadth, shape, and weight.



Shown slightly reduced size: Popo (Nantes) and Okpoho (Birmingham)

Early in the 18th century Bristol, and then Birmingham, became the most significant European brass manufacturing city. It is likely that most types of brass manillas were made there, the common Okpoho (breadth 54-59m, body gauge 7½-9m, ends 20-22m, weight 61-100g, avg. 76g) certainly so. Weights of other types are similarly variable, thus not as important a factor in distinguishing type as we might expect. The Popo types, however, are larger than the Birmingham types and have a gradual, rather than sudden, flare to the ends. Though rare in Nigeria, according to Johansson, it is today the type found in the former French territories, and the commonest manilla category, as there was no French effort to replace manillas with coins comparable to the British operation manilla. There are at least four distinct types of Popo manilla, though all range 90x80m, 10m gauge, 114-150+g (avg. 133g). They were probably made in Nantes, France’s main slaving and brass manufacturing port.



Shown reduced size: Queen manilla.

Though their origins are unclear, the elongated pieces called King or Queen manillas were probably introduced in the early or mid 19th century by English merchants, who noted the popularity of the old Portuguese copper type as a high-value ceremonial currency. Of 18+m gauge red copper, they have a much broader back than any previous manilla. The facets evident on most specimens may have been done in Europe, but the flaring of the ends and sometimes addition of decorative elements was done by the African smiths, who also adjusted weight at the ends. While small crescent manillas served in market transactions and ordinary dowry payments, the elongated types were royal dowry and an important part of the dying ceremony for royalty. Their range was not confined to west Africa as with the small manillas; in the Congo they were called *onganda* or *onglese* (phonetic French for “English”).

BOOK NEWS & REVIEWS

PARA 2004 number 22 by Glüvendik Fişekcioğlu. 87 pp. w/ 17 pages of color illustrations of new issues. 6½ x 9¼ inches, bound in hard covers. Published by the author at ValiKonağı caddesi Şakayık Sokak, No. 45/9 Hera Apt. Daire 2, 80200 Nişantaşı, Istanbul, Turkey. US\$10.00 post paid.



This issue, now in its twenty first year, has been fully revised in its nineteen sections, which cover late Ottoman coinage and paper money. The Republican issues, including commemorative coins and medals, in addition to exonomia, (bank tokens and commercial issues. etc.) As regular buyers know, the pages are well set and form a fine supplement to the annual Krause / Mishler listings in their various volumes, with many values given in US dollars.

The color plates are extremely well printed (in actual size) and include the Mint 2002 issues of the 25 / 50 / 100 and 250 thousand lira coinage in circulation. Also the new strikings of the Ataturk gold issues (regular and zynet types). For the collector interested in Turkish coins (including Cyprus) this volume is indispensable.

Kenneth M. MacKenzie

INTRODUCTION TO SPANISH AMERICAN COBS, by Herman Blanton
(English and Spanish text) illustrated, eBook. Web site address
<http://www.macuquina.com/intro-to-cobs/intro-to-cobs-main.htm>

As the title indicates the article is an introduction. Even so, the author takes the reader, or listener, through the period from around 1500 and the reign of Ferdinand and Elizabeth, beginning with the laws established by the two monarchs, and continues on into Mexico with the first coinage established by Charles and Joanna. The article then continues on illustrating, and describing the different styles of cobs struck through 1690 at various mints in Mexico, Peru, Columbia, and elsewhere. Though admittedly an introduction, it is still informative, and a good basic reference.

What was new to the Library was that this was our first introduction to eBooks. These "books" are "published" only on the internet, but with the proper (free) downloading of related software, the books themselves can be downloaded, and listened to, or read visually, as the person wishes. The author, in his introductory letter to the NI Library, went on to say that he also used this particular method of publishing to write stories on his website for his grandson who was delighted to hear his name mentioned as the story was read. The set up allows one to go backwards or forward in the book, and where the reader/listener wishes to concentrate on a coin, shut off the voice (which would otherwise continue on page by page), study the coin (the picture quality is very good), and then turn on the voice and go back to listening as the story unfolds. On the above listed website is a marker that will take you to MicroSoft eBook Reader where you can download the software, and the related text to speech program if you desire this added feature.

Reviewed by Granvyl, G. Hulse,
NI Librarian

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MEMBER NOTICE PAGE

Tom Galway, Gallery Numis, P. O. Box 620421, Middleton, WI 53562-0421, e-mail: gallery14@charter.net Write for a free copy of my List No. 21. Coins offered in this listing range from Afghanistan to Zimbabwe. There is also a good selection of the relatively new (since 1982) bimetallic coinage offered for sale on the list. There are coins listed for over 120 countries.